

AJC-POWER BEHIND THRONE

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short period. For this reason, the AJC has concentrated particularly in these fields, and pays for and obtains the best in advertising, public relations and news media. Thus it assumes its enormous role in shaping public opinion, in building up or tearing down public figures and ideas.

The history of the rise of collectivist tyranny to power in many lands shows a disturbingly similar pattern, which the AJC in America may be helping to re-enact. There are men who want power. They assemble with others of like minds and goals. And then they turn to certain ideas and the preachers of them which provide the best and most appealing excuse for giving these men the power they crave. The ideas of Marxian Socialism provide the best excuse ever worked out in modern times for the concentration of power. This alliance is formed among those who really wish to use it for their own ends. The power-seekers give the Communist intellectuals and sincere Socialists their platform; in return, the power seekers' quest receives what is claimed to be a moral justification.

As this process continues, it soon attracts the inevitable "hanger-on" and followers hoping to work through the power of others to attain some power and special privilege of their own. In this way, the AJC grows and makes more and more open compromises with outright Socialism, tending to bring it nearer and nearer to reality here in this country. Much of this has gone on without the awareness of the great majority of the American people.

But now, with the increasing exposure of the American Jewish Committee resulting from its efforts in the pre-political year, attentive Americans are discovering the lengths to which it is willing to go to achieve its aims. In the months to come, day by day, as predictable as the sunrise, the AJC's efforts will be stepped up, and more and more of its true nature will be exposed. As never before, to its dismay, the AJC is having to deal with the fact of a growing awareness among Americans of the alien direction in which this nation has been headed for the past several decades. This distress on the part of the AJC has reached such proportions that even the most enlightened patriot is unbearable to them and is promptly labeled as extremist, Fascist, hate-monger, war-monger, et cetera.

It may be partly because members of the American Jewish Committee tend to listen only to one another, that it has come as an unpleasant surprise to them, despite all their calculations and planning, to discover that a free people are, after all, also free to make up their own minds as to how they shall live, and in what their best interests consist. They are even free, if they will, to elect public officials who believe in more freedom and less government.

One of the most striking facts about the American Jewish Committee is the manner in which it is concentrated in the area near New York City. The three major television networks all have their headquarters there, as do most of America's major publishers. In the past twelve national elections, twelve of the nominees of the two major political parties were New Yorkers, some by birth; some by adoption.

Visitors to that city from other parts of the country see there a very different and unfamiliar atmosphere. They may detect a strong spirit of Socialism and other foreign 'isms (except patriotism) and will certainly find a great deal of tolerance for un-American ideas. It is a city where real hatreds (not the fictional kind so popular with certain commentators in the news media) are becoming so fierce and widespread that the decent citizen hardly dares to step outside his door at night. It is a city where almost every election is a mere balancing of pressure groups, for in it there is no majority group, no basic American consensus — only a collection of minority groups all struggling for power. Its population—no more than 5 per cent of that of the Jewish Cabal (especially ADL and nation—is supplying 50 per cent of the nominees for the presidency and about 90 per cent of our books and television shows. Con-

sidering the culture and common sense to be found in so many other parts of the country, this ratio would hardly seem to be justified by logic, reason or fundamental fair play.

One may be under the impression that only a New Yorker can fittingly serve our nation as President. But history reminds us that George Washington, Thomas Jefferson, Andrew Jackson and Abraham Lincoln, the immortals who nurtured the thirteen colonies into a great nation and eliminated slavery, were not fortunate in having New York City as a domicile.

In a nation as great as ours, too much concentration of political (diversified as it is) and communications media power in any one city is dangerous to our liberties, and particularly dangerous when the city in which they are concentrated is by no means typical of the nation as a whole. Even sincere New Yorkers whose experience has been limited to that city and immediately surrounding areas are bound to be confused about their country and the world because of the effects of that city's atmosphere. It is difficult for them to realize the potential of Americans in other sections of our nation, the extent of their devotion to America, and their actual opposition to the American Jewish Committee.

No one who is really aware of the fundamental strength of Americans and their devotion to liberty can ever believe that the triumph of Socialism is inevitable, no matter how many gains it may make. But this awareness is exactly what many New Yorkers seem to have lost. They come to think of Americans as pawns in a national and worldwide game of political chess, in which they have lost all control over their own destiny. Too many people living in New York City do not seem to realize that Americans still have a will of their own and, in the war for freedom, still can alter the course of history in their favor, if they are resolved to do so.

There is too much of a tendency among the American people outside of that eastern metropolis, even patriotic people, to accept the power and influence of the American Jewish Committee as a fact of life and to assume that little or nothing can be done about it because of the immense reserves of wealth which it commands. But the American people are not for sale, and there is no reason why they should ever be. Because we have right on our side, all we need to do is to pierce the veil of the AJC's news control and get the truth to the people. Increasingly, the evidence shows that when enough effort is exercised this can be accomplished, notwithstanding the vast sums of money at the disposal of the AJC.

The American Jewish Committee will rule only so long as the people are unaware of its undue influence or are unwilling to fight it. And New York City will mould American opinion and dominate American politics only so long as the great majority of Americans outside of that city are willing to accept its leadership. By any objective standard, the record of New York's leadership has been bad and is growing worse. It is time to turn elsewhere.

Though most of the large countries of the world have power-seeking and power-wielding organizations at work behind the scenes, there is no reason why this need be true. Without the power given by the government, no such organization can work its will upon the people. With the government restored to its basic defensive and protective purposes—the police, the military, the courts — it would no longer serve as the cornerstone for the American Jewish Committee in its rise to power. In a truly free society, not power but trade would be the basis of men's interrelations. Instead of rule there would be exchange; instead of oppression, production; instead of cutthroat political struggle, a broad commitment to freedom for all.

This restoration of our government to the people should be the pattern for America's future.

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AJC-ADL-KEHILLAH

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announced purposes may be read in printed pages; the purposes not announced may be read in the records of attempted acts and achieved results. To keep the record straight let us look first at the announced purposes of the American Jewish Committee, then of the Kehillah, next at the line which binds the two together, and then at the real purposes as they are to be construed from a long list of attempts and achievements. The American Jewish Committee, officially organized in 1906, announced itself as incorporated for the following purposes:

1. To prevent the infraction of the civil and religious rights of the Jews in any part of the world.
2. To render all lawful assistance and to take appropriate remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto.
3. To secure for Jews equality of economic, social and educational opportunities.
4. To alleviate the consequences of persecution wherever they may occur, and to afford relief from calamities affecting the Jews.

It is an exclusively Jewish program. The Charter of the Kehillah empowered it, among other things, to establish an educational bureau, to adjust differences between Jewish residents or organizations by arbitration or by means of boards of mediation or conciliation; while the Constitution announces the purpose to be:

'To further the cause of Judaism in New York City and to represent the Jews in this city with respect to all local matters of Jewish interest.'

Where the American Jewish Committee and the Kehillah join forces is shown as follows:

'Furthermore, inasmuch as the American Jewish Committee was a national organization, the Jewish Community (Kehillah), of New York City, if combined with it, would have a voice in shaping the policy of Jewry throughout the land. It is expressly understood that the American Jewish Committee shall have exclusive jurisdiction over all questions of a national or international character affecting the Jews generally.'

Space does not permit us to go further into detail, but we sincerely urge supplemental reading.

READ AND BE INFORMED

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